

Husband: **JÁN KUTARNYA**

Baptized:	15 December 1815	Spisská Stará Ves, Hungary
Married:	7 February 1861	Spisská Stará Ves, Hungary
Died:	2 May 1881	Spisská Stará Ves, Hungary
Buried:	<i>Spisská Stará Ves cintorin</i>	
Father:	MICHAL KUTARNYA	
Mother:	ANNA KULTON	

Wife: **ANNA VYROSZTEK**

Baptized:	22 April 1830	Spisská Stará Ves, Hungary
Died:	11 May 1887	Spisská Stará Ves, Hungary
Buried:	<i>Spisská Stará Ves cintorin</i>	
Father:	JÁN VYROSZTEK	
Mother:	MÁRIA KOPITNIK	

Issue:	Born:	Where:
1) <b>JOZEF JÁN KUTARNYA</b>	<b>4 January 1862</b>	<b>Spisská Stará Ves, Hungary</b>
2) ANNA KUTARNYA	6 February 1864	Spisská Stará Ves, Hungary
3) MÁRIA KUTARNYA	22 August 1865	Spisská Stará Ves, Hungary <sup>1</sup>
4) JÁN KUTARNYA	10 March 1866	Spisská Stará Ves, Hungary
5) ANNA KUTARNYA	29 May 1868	Spisská Stará Ves, Hungary

The KUTARNYA family comes from an area on the southern slopes of the High Tatra Mountains of the Carpathian range. Until 1919 this was the part of the Kingdom of Hungary called Upper Hungary; Czech and Slovak defined people, not areas. I have used Slovak place names and given names where possible as this is how our ancestors would have identified themselves for the most part. Stará Ves is located in the *kraj* (county) of Spis in the eastern part of Upper Hungary that would become the Slovak Republic. When naming some towns both the town name and county name is used, thus Stará Ves in the county of Spis becomes *Spisská Stará Ves*. The Hungarian equivalent of Stará Ves is Ófalu, both mean *Old Town*; the Hungarian form for the *megye* (county) is Szepes, thus *Spisská Stará Ves* becomes *Szepesófalú*. Besides these two, the German language was used as well because there was a heavy Germanic influence brought to bear beginning with the ascension to the Imperial dignity by the Germanic ruling house of Austria – the HABSBURGS – in 1699. Altstadt, also meaning Old Town, is the German name of the town while Zips is their version of Spis. Unlike the Slovak and Hungarian versions there was no tradition of using both town and county to name a place so records in German refer to Altstadt alone. Occasionally records call this area *Slezko*, this is a reference to the old area of *Silesia*.

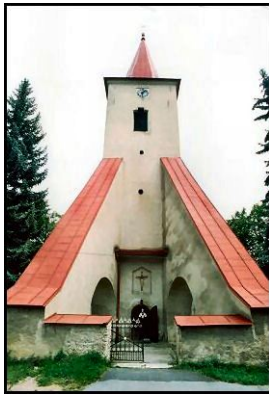
So just how did this village become “Old Town”? The answer seems to be: by accident! *Stará Ves* is old, but not the oldest; in fact Nova Ves (New Town) has a longer recorded history, which is the first clue to something being amiss. Another fact is that no town at the time of founding is called “Old Town” yet the earliest records call it just that – *Villa Antiqua* in Latin. A plausible, if not probable, explanation is that an early, very early – before the 1241 invasions of

the Tartar tribes that destroyed the written records – land owner was named ALDO or ADALO. He named the town after himself – either *Adalostadt* or *Aldodorf* or something similar. With the passage of the centuries the inhabitants forgot the town's founder and started calling the town *Altendorf*, a name which made sense. The Germanic *Altendorf* was easily translated into the Hungarian *Ófalu* and the Slovak *Stará Ves*.

This area has changed considerably since the time our great-grandfather left. In 1919 the Treaty of Trianon created a separate country from Upper Hungary by combining Slovakia and Czechy into one - Czechoslovakia. In 1993 the separate Slovak Republic came into existence. Stará Ves is located 23 miles northeast of the city of Poprad, in Vychodoslovensky (Eastern Slovakia). The population has remained steady since the 1950s hovering around 1,300. Thus our ancestors are *Slovak* by ethnicity; *Hungarian* by nationality and *Ukrainian* by ancestry.

Specific information about this couple is scant so I am taking this opportunity to include some of the cultural and ethnic practices that were a part of their lives.

JÁN was 46 when he married the 31 year old ANNA. It would be highly unusual for a man to remain a bachelor for so long a time and the fact of a prior marriage is documented in the marriage register for he is referred to as being a widow. Other than this, no information about this first marriage has come to light. Prior to this first marriage, as a bachelor, JÁN'S clothing would have been ornate and brightly colored. Hats would have been decorated with plumes, ribbons and tassels. These were toned down with marriage and his clothing would be more sedate from then on.



In the marriage register entry for his second marriage, JÁN KUTARNYA is listed as a widower, 48 years old and living at No. 97 in Ófalu. ANNA VIROSZTEK is listed as 28 years old, living at No. 165 in Ófalu. Witnesses were MICHAL FABIAN and ANTON KOHUT. As ANNA was not listed as a widow we may assume this was her first marriage. As such, she would have had to go through the *Capping* ceremony. An unmarried girl wore a floral wreath over her hair for festive occasions. During her wedding, three *svatobná kopie* (scarves) adorned the wreath: one came from her mother MÁRIA VIROSZTEK to be used while working; a second came from her Godmother KATARINA BRINDZKA to be used only on Sundays; the third came from her soon-to-be mother-in-law ANNA

KUTARNYA to only be used during periods of mourning. After the wedding the wreath was removed and replaced with a matron's cap, which hid her hair which was considered magical and marked her as a married woman. At this ceremony, the bridesmaids sang songs mourning the loss of girlhood while the matrons sang songs to welcome her to the rank of married women. Her hairstyle would have changed also, from one hanging braid to two coiled ones on top of her head and covered with a kerchief. The best man and bridegroom would wear red and white striped linen cloths draped over one shoulder and tied at the waist on the opposite side. A square cloth embroidered with hearts, flowers, the couple's initials and the wedding date would tie their hands together while they were marched around a table three times to signify their joining for life. Their wedding ring would be stored in a chest, not worn, as it was a sacred object, being consecrated by a priest.

The Slovak people were regarded as second class citizens by the ruling Magyars. The division of the Hapsburg Empire in 1867 heralded increased oppression of Slovaks. Use of their language in education and government was stopped. Slovak cultural activities, including festivals dating back centuries, were forbidden. They lost their civil rights, they were taxed without

representation and they were not allowed to hold a public assembly. The 1880 socioeconomic situation in middle Europe was in a state of flux, the stock market having "crashed" in 1873 and the area being subjected to the "industrial revolution." The farm workers were becoming displaced and this may have been the impetus for their children emigrating.

As this is this last generation of our Slovak progenitors to spend their entire lives in Slovakia, it is fitting to illuminate their customs further. The beginning of the New Year was a significant event. On New Year's Eve and New Year's Day, they believed they could tap into special powers enabling them to make prophecies. Sneezing on New Year's morning meant you would live throughout the year. If a girl fell down three times during the day because of frost, or heard a man's name three times during the Church sermon, she could expect a proposal and wedding. Slovak behavior on January 1<sup>st</sup> foretold the year: an angry person would be in a bad mood all year, if you broke something you could expect that to continue until the next year. In some areas the villagers covered their windows so that whatever was said in the house would not spread across the village. Cleanliness was the order of the day, scraps must be removed or else someone in the house would be "swept away" and die. No extra work was allowed, if a person washed and hung up underwear, they would die by hanging or some other horrible death. Sewing on New Year's Day would cause chickens to stop laying eggs. In Spis it was great luck to find a horseshoe and nail it to the threshold of the stable. To insure plenty of eggs, villagers threw peas to the chickens. Your first visitor foretold your relationship with others: a pleasant one meant good business and socializing throughout the year.

Another tradition is the celebration of saints *name days* or *feast days* almost as important as a birthday. On this day, you honored the saint that bore your name. Frequently you received the name of the saint on whose feast day you were born.

Clothing was used to identify the social group a person belonged to. The men's jacket lapels would vary in color for each village and with their station in life. Females used shawls for warmth and protection, but beyond that, they were markers of significant events in one's life. Varying by village, these shawls were embroidered with symbols and generally called *plachty* and may be used as a bridal shawl, christening cloth or bed curtains. In Spis, the very rare 5-piece cloth was common. They were usually linen and in Spis, woven with red stripes. Red being an ancient protective color, sick children were given red ribbons for a speedy recovery. The *plachty* were full of symbols asking for the protection of the MOTHER GODDESS BOHYNKA. Stylized in later years because of fear of censure by the Church, the GODDESS often appeared as a vase of flowers or a tree of life, and she was usually flanked by a pair of birds, the ancient symbol of the soul. Roosters and reindeer were fertility symbols. Bed curtains had magical powers and protected from evil spirits. They were hung from the beams in front of the bed or tented over the bed. They were strewn with healing herbs and sometimes had a cross of garlic. Sharp objects were sewn into them to help repel the evil spirits. After giving birth, the new mother could only be visited by the godmother for the first six weeks - no husband or children allowed.

It is not known how much of these traditions applied to our KUTARNYA family, but as Spis was a relatively isolated area with small villages, tradition and culture were very important and we can surmise that they were familiar with them all.

After they married they took up residence at No. 63 in *Stará Ves* where they are found for all four children's baptisms. Somewhat unexpectedly, they can not be identified in the 1869 Population Census for Hungary; they are not at No. 63. Even more unexpectedly, next door at No. 62 a family with parents JÁN and ANNA KUTARNYA and three children named JOZEF, ANNA and MÁRIA – all about the right age – are living. Given that their 4<sup>th</sup> child JÁN died before the

census, it is easy to assume that their 5<sup>th</sup> child died and the family moved next door. However, perhaps the most unanticipated piece of information is that ANNA'S is stated to be JÁN'S wife whose name before marrying was ANNA *KOPITNIK*! Perhaps this is an indication of an earlier marriage for her though the marriage register does not reveal one nor mention one when she married JÁN. Was the census taker recording a maiden name or a previous name? We do not know so we are left to ponder the possible answers. However it is a safe assumption that this is the correct family, given the absence of any other's that remotely come close to our ancestral couple and the small size of the village – just 188 residences in 1869.<sup>2</sup>

JÁN died of *senile marasmus* (general physical and mental deterioration) on 2 May 1881 and ANNA of *catarrhal pneumonia* on 11 May 1887. Both are interred at the *Spisská Stará Ves cintorin*.

#### Issue:

- 1) **JOZEF JÁN KUTARNYA**: baptized 6 January 1862, a date later used as his birth date. Godparents were ONDREJ FABIAN and ANNA KUTARNYA. He married **KATARINA HASZAY** and emigrated to the U.S. in 1886 with his wife following in 1887. (see separate file)
- 2) **ANNA KUTARNYA**: baptized 7 February 1864, Godparents being ALBERT KUTARNYA and MÁRIA FABIAN. She apparently died young as another daughter born four years later was named ANNA.
- 3) **MÁRIA KUTARNYA**: “MARY” The Slovak State Archives could not find a birth record. She knew her future husband ONDREJ FABIAN from Stará Ves. He left for Plymouth in 1886 as had MARY'S brother JOZEF and she followed in 1887, as did her sister-in-law (and JOZEF'S wife) KATARINA. She settled in Plymouth, Luzerne County, Pennsylvania and married ONDREJ FABIAN (born 2 August 1868, Spisská Stará Ves, son of MARTIN FABIAN and ANNA DEMSKY) on 24 October 1887 at *Saint Steven's Church* which she helped to found (County records reflect 26 October 1887). Communication from REVEREND JOHN FABIAN at *Saint Steven's Church* in Plymouth indicates that MARY was *born in Stara Ves, Szepes, Hungaria; daughter of JOHN KUTARNIA and ANNA VIROSTEK*. ONDREJ has been illusive in records from Stará Ves however a MARTIN FABIAN appears as a witness to the marriage of JOSEF KUTARNYA and MARIA DEMSKY on 23 January 1884 as well as witnessing two other marriages, one on 11 November 1883 and the other on 3 March 1884. The 1900 census of Plymouth Township gives the following information: born September 1868, in Hungary and emigrated in 1885.<sup>3</sup> The 1910 census of Larksville borough has ANDREW and MARY at 106 Howard Street with MARY speaking *Slovenia*. ANDREW appears to have worked in the local coal mines.<sup>4</sup> ANDREW FABIAN signed a statement for the National Slovak Society in 1933 which said he knew that KATARINA KUTARNIA had been married for 45 years. MARY, living at 116 Broadway, died 17 October 1939 from a hemorrhagic stroke and was interred at *Saint Stephen's (death certificate) or Saint George's (obit) Cemetery* in Lehman, Luzerne Co. Her obituary from the *Wilkes-Barre Record* follows:<sup>5</sup>



*Slovak Church Founder Dies:  
MARY FABIAN was Mother of Late Larksville Physician*

*MRS. MARY FABIAN, mother of 12 children, died yesterday afternoon at 5:55 at her home, Fabian's Grove, Larksville, following a brief illness. She was one of the founders of St. Stephen's Slovak Church, Plymouth, and was the mother of the late DR. A. A. FABIAN, Larksville. Deceased was a lifelong resident of Larksville.*

*Besides her husband, ANDREW, she is survived by these children, STEPHEN M., FRANK E., MARTIN C., GEORGE B. AND ELIZABETH V. FABIAN, Plymouth; JOHN A., Trucksville; JOSEPH A., Nanticoke; MRS. STEPHEN J. SHEFTZ, Larksville; MRS. JOSEPH J. KRANKOTA, Detroit; ANTHONY M., Detroit; EDWARD S. Langley Field, Va.; also 24 grandchildren and one great grandchild. MRS. FABIAN was the grandmother of PRIVATE ANDREW A. FABIAN, member of Pennsylvania State Police, Wyoming Barracks.*

ANDREW continued to live at 116 Broadway in Larksville, residing there where he died from cancer on 24 December 1946. He was interred with wife presumably. They had fifteen or sixteen children:

- a) ANDREW A. FABIAN: born 29 August 1888; died 2 November 1933.
- b) MARY FABIAN: born 3 February 1890; died 3 September 1890.
- c) STEPHEN FABIAN: born 1 June 1891; died 14 August 1965.
- d) JOHN FABIAN: born 3 March 1893; worked in the coalmines; died 27 December 1980.
- e) ANNA MARY FABIAN: born 18 September 1895; died 2 October 1974.
- f) JOSEPH A. FABIAN: born 19 October 1896; died 22 January 1945.
- g) MARGUERITE FABIAN: "MARGARET" born 28 May 1898; died 11 August 1990
- h) ANTHONY FABIAN: born 8 February 1900; died 4 June 1895.
- i) (MALE) FABIAN: a son was probably born and died before 1900.
- j) SUSAN FABIAN: born 6 September 1901; died 23 March 1993.
- k) FRANK FABIAN: born 25 April 1903; died 14 October 1988.
- l) GEORGE FABIAN: born 22 February 1905; died 4 November 1972.
- m) MARTIN CYRIL FABIAN: born 10 November 1906; died 31 January 1983.
- n) ELIZABETH FABIAN: born 1 November 1909; died April 1991.
- o) (MALE) FABIAN: stillborn 1911.
- p) EDWARD SEBASTIAN FABIAN: born 23 August 1913; died 7 July 1971.<sup>6</sup>

For ANDREW and MARY'S descendants, refer to works of JULIA R. BARRETT (3510 Cross St., Madison, WI 53711) and of STEPHEN FABIAN in author's possession.

- 4) JÁN KUTARNYA: baptized 12 March 1866, Godparents were the same ones ANNA had: ALBERT KUTARNYA and MÁRIA FABIAN. He died 2 August 1867.
- 5) ANNA KUTARNYA: baptized 30 May 1868, Godparents were the same ones JOZEF had: ONDREJ FABIAN and ANNA KUTARNYA. Given her absence in the 1869 census, perhaps she too dies at a young age.

## Endnotes

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- <sup>1</sup> Birth date obtained from marriage license of Mary Kutarnia and Andrew Fabian, Docket #6, No.3167, Luzerne Co., Pa.; birthplace obtained from St. Steven's church records of same marriage. Other vital statistics obtained from records of the Archives of the Slovak Socialist Republic at Levoca.
- <sup>2</sup> 1869 Population Census of Hungary, Szepes megye, O'falu, house number 62.
- <sup>3</sup> 1900 US Census: Luzerne Co., Pa., Plymouth Twp., 16/18 June 1900, p. 26, family 450, dwelling 434, lines 67-75, ED 132.
- <sup>4</sup> 1910 US Census: Luzerne Co., Pa., Larksville Borough, 18 April 1910, p. 6b, family 104, dwelling 66, lines 87-100, ED 65.
- <sup>5</sup> *Wilkes-Barre Record*, 18 October 1939, page 12; Fabian, Mary, certificate of death, No. 90806, Luzerne County, PA.
- <sup>6</sup> Edward's years of birth and death from Janet Fabian Burd. She corroborates the unnamed male child the was born and died prior to 1900 as well.